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THE CONVERTED CATHOLIC



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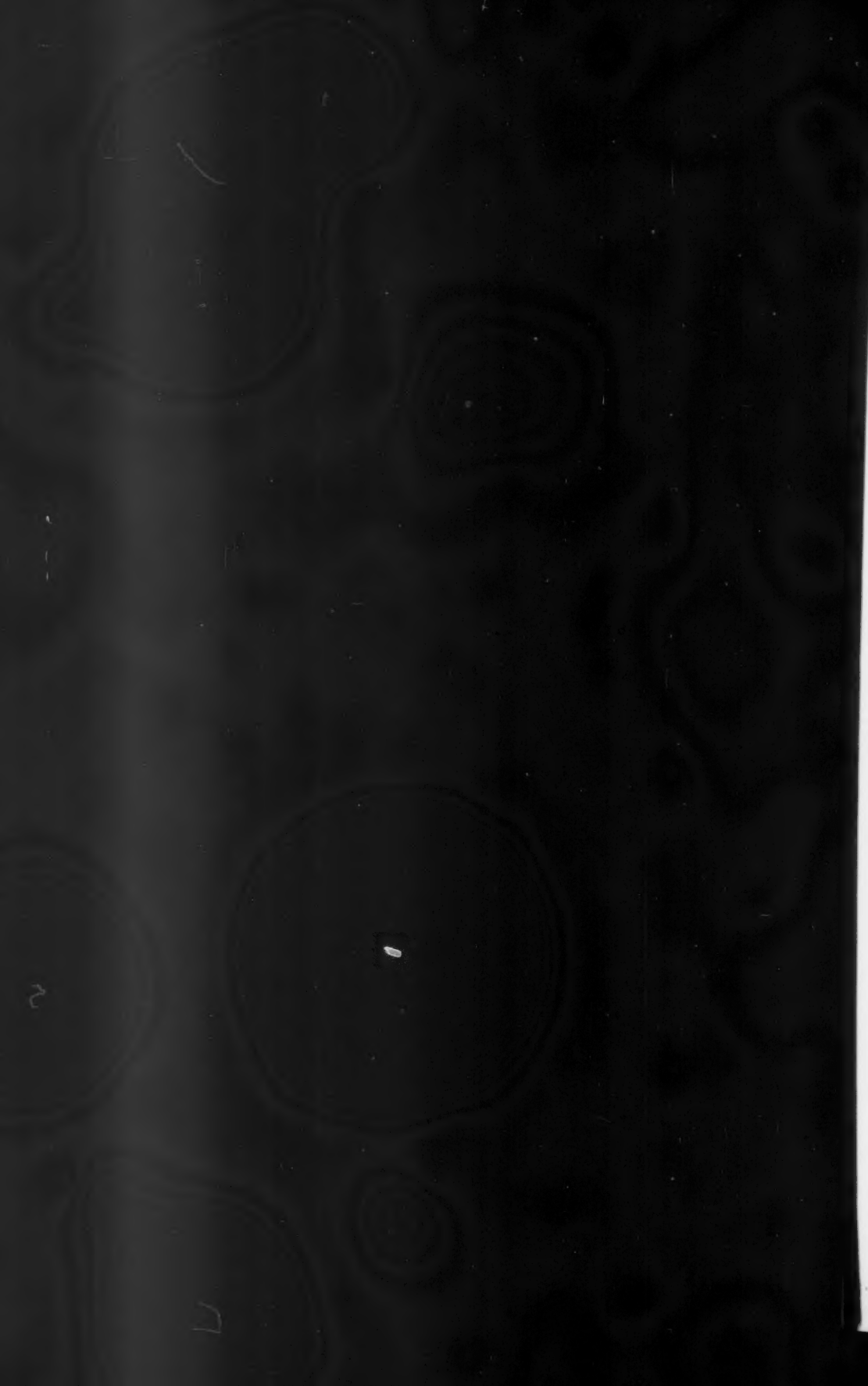
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...THE...
CONVERTED CATHOLIC

EDITED BY REV. JAMES A. O'CONNOR.

"When thou art converted, strengthen thy brethren."—Luke xxii: 32.

Vol. XVIII.

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EDITORIAL NOTES.

IN the seventh chapter of the Gospel of Luke there are two incidents different in themselves, yet both showing the power of faith. The centurion whose servant was sick did not wish Jesus to take the trouble to go to his house to heal the sick man. "Lord, trouble not Thyself, for I am not worthy that Thou shouldst enter under my roof; but say the word, and my servant shall be healed." The centurion was a good man, kind and charitable, and he knew how to command his soldiers. But how modest and humble he was. It is those traits in his character that won the Lord's admiration. "I have not found so great faith, no, not in Israel." The servant was healed in the same hour.

Another scene in the same chapter shows us our Lord in the house of a Pharisee who had invited Him to dinner. "And behold, a woman in the city, who was a sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of

ointment, and stood at his feet weeping, and began to wash His feet with tears, and did wipe them with the hairs of her head, and kissed His feet and anointed them with the ointment."

The Pharisee was scandalized that He should allow such a person to come near Him and be so familiar. Surely, he thought, if He were a great man, a prophet, He would have known what a sinner she was and would have turned her away. But He looked kindly upon her, and though she uttered not a word He saw into her heart, where there was such repentance, manifested by tears, and such faith, manifested by works of service. And so He told the Pharisee, whose self-righteous heart He had also read, that while he had neglected to honor Him, though his guest, she had done much to show her reverence for His person, her faith in His goodness, and her love for His mission. She believed He could save her, and He forgave her. "Her sins, which are many, are

forgiven." This gave the Pharisee and his friends another shock. "Who is this that forgiveth sins also?" He not only receives sinners, but He makes them His friends. "And He said to the woman, Thy faith hath saved thee; go in peace."

That is what the Christian religion does for human beings—the centurion commended and blessed for his faith, and the woman that was a sinner reconciled to God by the power of Jesus. Faith in Him, not faith in priests or sacraments, saves all who want to be saved.

Rome's Arrogant Assumptions.

Protestant Americans who are ignorant of the ways of Rome can scarcely believe that the priests distort the meaning of our Lord's words, and say to the people who believe in them: "Your sins are forgiven by me, I am the minister of Christ, the priest of His Church, His power is committed to me; I absolve you; go in peace."

That is Romanism. Is it any wonder that the people who trust in such men for their soul's salvation do not give evidence that they are God's children, members of His family, who have been forgiven for their trespasses and sins, and to whom the Lord Jesus has said, as to the woman, Your sins are forgiven? A priest of Rome has no more power to forgive sins than an insect. He may be one of the biggest sinners on earth himself, but because he was ordained the Roman Church says he has divine power to forgive the sins of others who confess to him. It is a hopeful sign of the times that intelligent Catholics are learning this. The priests themselves do not pretend to such power in social intercourse with such Catholics. The only safe

course for all human beings is to come to the Saviour in the same spirit of humility, repentance and faith as characterized the centurion and the woman that was a sinner.

Great Danger to Souls.

Every Christian who understands the Scriptural way of salvation must realize the great danger to souls in the Roman system. A priest of Rome or any human being who claims that when confession is made to him the sin is forgiven and the person is innocent, is guilty of the greatest sin. He is a deceiver.

Not long ago we quoted from the speech of Deputy Trouillot in the French Parliament on January 17 of this year in the discussion on the bill introduced by the Government for the regulation of the religious orders in France. As he spoke, M. Trouillot held in his hand a text-book on moral theology used in the French seminaries for the education of priests. The book, entitled "The Theology of Clermont," is the work of a Jesuit, Father Vincent, and the edition is that of 1899, the latest published. The "morality" of the teaching of this Jesuit—and it is that of the whole Roman Catholic Church in every country—can be judged from the extracts read by M. Trouillot, which we published. In substance, it is taught that a Roman Catholic can commit any crime and say "I am innocent" after confession is made secretly to the priest and his absolution is duly received. "I am innocent because I have received absolution from the priest." That covers any crime. The sin is forgiven by the priest, and therefore the criminal is innocent.

THE GREAT MOVEMENT IN GERMANY.

BY JOHN BOND.

A MOVEMENT wider in scope and far more truly religious than the Tractarian movement in England has swept with startling effect over parts of Germany and the German provinces of the Empire of Austria. While the Tractarian movement spent its force without accomplishing any visible results other than more or less desirable additions to theological literature, the anti-Roman movement in Germany and Austria has produced effects comparable only to those of the rapid onward movement of the first years of the great Reformation.

Within the last three years congregations reared in Romanism, surrounded by Roman practices, tied by custom to the Roman Catholic system, have broken away from Rome, not to relapse into infidelity and indifference, but to become active Protestant Christians, in whose zeal we recognize all the inspired enthusiasm of the early workers of the Reformation.

The anti-Roman movement in Germany was most noticeable in the recently acquired provinces of Alsace and Lorraine. These two provinces, with a thriving agricultural and industrial population, have been for centuries under the dominion of Rome. Alsace especially was counted as loyal to Rome and Romanism as Dublin and Innspruck. In a manner not to be explained by any human reasoning Protestantism has made unprecedented gains in Alsace. These gains are all the more remarkable from the fact that the Protestant religion is the religion of Prussia, and Prussia always has been and is to this day hated by the population of Alsace. The severe

military system forced upon the Alsacians—and forced upon them with all the harsh intolerance characteristic of Prussia—would seem to be an impediment to the spreading of Evangelical doctrines among the liberty loving peasants of Alsace. In spite of these handicaps Protestantism has already advanced, and entire congregations have turned away from Romanism and have become sincere and aggressive Protestants.

Nor does it seem as if the changes, profound as they are, will be otherwise than permanent. The sudden awakening of a deep Evangelical spirit has met with a sympathetic response from the Protestants of the German Empire. The new Protestant generations in the ancient provinces of Alsace and Lorraine will be in close communion with the Lutheran Church of Germany.

Remarkable as has been the upheaval in Alsace and Lorraine, the anti-Roman movement in the German provinces of Austria has been more remarkable still, and is one of the historical phenomena of our times. The sceptical spirit of Macaulay seemed to despair of any accession to the Protestant ranks after the so-called counter Reformation. The great historian seemed to regard it as a conclusion founded in the facts of the past, that wherever adherents of Romanism turned away from Rome they abandoned also the cardinal tenets of Christianity, and that whenever any of them turned back to Christianity they renewed their assent to the doctrines of Transubstantiation and the veneration of saints. The breaking away of

thousands of Catholics from the authority of the See of Rome in the Austrian provinces is accompanied with an almost passionate desire for Evangelical truth and worship, and wherever the German tongue is spoken in Austria to-day the words of Luther: "Ein' feste Burg ist unser Gott," have the same meaning and force which they had when they sounded the doom of Romanism in the northern part of Europe. In point both of intelligence and wealth, if not in population, the German provinces of Austria—Styria, Carinthia, Bohemia, Upper and Lower Austria—form the best part of the decadent empire of the Hapsburgs. Nowhere throughout civilized Europe was the message of Luther heard with greater enthusiasm than along the fertile banks of the Danube, and amid the hills and mountains of German Austria. The house of Hapsburg alone held fast to the influence of Rome, and the bloody trail of the imperial executioners who were armed to put down Protestantism is still preserved in legend and tradition. Centuries have passed since these martyrs shed their blood for liberty of conscience, and nowhere did the supremacy of Rome seem established upon a more firm and enduring basis than in German Austria. Lately within a decade of this writing the German Austrian Catholics rose out of the religious sloth of centuries, and repudiating the policy of the house of Hapsburg, repudiated also the superstitions of Rome. We read of entire congregations in those provinces leaving the Roman Church and immediately organizing themselves into Evangelical communities. The Church of Rome took the alarm and sought to stop the wholesale defections, but to no purpose. The move-

ment is growing still and seems to be more vigorous than ever. As in the case of Alsace and Lorraine there has been sympathy among the Protestants of Germany with the religious longings of their brothers under Austrian dominion.

This religious revolution has held the attention of Europe and has become known as the "Away from Rome" movement. It is strong enough to-day to make the Church of Rome fear for a continuance of her extraordinary privileges as the state church of Austria. Every newly converted congregation in those provinces is to-day and has been since its formation self-supporting, and not a penny has been spent by outsiders to further the movement. The spectacle is one of stirring interest to the Protestants of the entire world, and if THE CONVERTED CATHOLIC will give me the use of its hospitable columns at some future date I shall be pleased to recount in detail the inception and progress of this movement.

Thousands Converted.

To the above brilliant résumé of the great movement in Germany we add the following from the *New York Independent*, April 18, 1901:

One of the most gratifying features of the Austrian "Away from Rome" movement is its increasing spiritual and non-political character. It has actually become a religious agitation, although it was in the beginning largely national and political. Probably the most characteristic expression of this fact was recently given in the Austrian Parliament, when, in the course of a heated debate on the dangers of the moral philosophy of de Liguori and of the Jesuit system in general, one of

the most prominent of the converts of the Protestant propaganda, Dr. Eisenkolb, made this profession and confession of his faith:

"We have declared our adherence to the new faith because in our heart of hearts we believe it to be the truth. We have no sinister motives in becoming Protestants. We have our catechism in our hands, and after a long time we have again learned how to pray; our innermost nature has been warmed by a living Christian faith, our hearts belong to Jesus Christ, the Saviour. We will not permit anybody, not even if he be a minister, to step between us and our God, the Saviour, as a mediator. We are happy in having taken up the battle for true Christianity and for the gospel, because our hearts belong to the Lord. We have not forgotten what was the fate of John Hus, nor what was the fate of the Evangelicals in the battle of the White Hills, and how much noble Protestant blood there flowed in defense of the truth. At that time Austria was at the point of becoming Protestant; the record of how it was again made Catholic has been written in blood. We recognize it as our most sacred duty to spread the Evangelical faith to the ends of the Empire."

This public confessor before "Emperor and Empire" is a member of the newly organized Protestant congregation at Karbitz, which has only recently dedicated its new house of worship. The progress of the movement is indicated by the recent official report for the year 1900, according to which 79 new Protestant churches were dedicated within the last two years, the membership of which consists, practically without exception, of former Roman Catholics. Of these, 15 are found in Bohemia alone; and services are held in scores of places, and in fully 40 of these no Protestant preaching had been heard since the days of

the counter-reformation. *The Kirchenzeitung* for Austria, the organ of this movement, reports that fully 13,000 persons had left the Roman Catholic Church and joined the Protestant, while 7,000 have become Old Catholics. The movement is spreading, and has crossed the boundary into Saxony, where, of the comparatively small Catholic contingent, in the last two years over a thousand Catholics joined the Protestant Church. In the same way the "Former Priest" movement in France has crossed the Belgian boundary, and is becoming a factor and force in the life of that ultra-Catholic country. The public press has in recent times discussed favorably and fully the various anti-Catholic tendencies, and especially such journals as *La Reforme*, *La Lutte* and others speak warmly of the claims of Protestantism.

Italian Priests a Bad Lot.

The London *Christian* of April 11 says in an editorial paragraph: "The accession of the young King of Italy has resulted in a marked attitude of sternness towards the demeanor and conduct of the Italian clergy. The Roman correspondent of the *Chrétien Français* reports that no less than 176 priests have been punished recently by the Italian tribunals, the offenses including such serious crimes as murders, rapes and forgeries, and other offenses against public morals. This increased attention of the authorities to the character and conduct of the clergy is awakening a general attitude of repulsion in the community. This is mirrored in the press, which till recently had preserved a 'discreet' but most impolitic silence as to the delinquencies of priests."

THE BIBLE AND THE ROMAN CATHOLIC CHURCH.

"Ye do err, not knowing the Scriptures," Matt. xxii, 29.

"If the blind lead the blind, both shall fall into the ditch." Matt. xv, 14.

THE Roman Catholic Church concedes the Bible to be the Word of God, and claims that her doctrines and polity are derived from it and coincide with it.

But as many of her doctrines and methods conflict with those of the Bible, her bishops everywhere so craftily and effectively oppose its use that but few priests, and still fewer of its people, ever read it. So serious and numerous are these disagreements that if Christ and the Bible are of God, the Catholic Church is not. In fact, they are so antagonistic that the Popes do not dare to permit the Bible to go among their subjects without misleading "notes and comments," and even then they do all they can, consistent with their Christian pretensions, to prevent its circulation. The revival of Christianity by a great revolt from this Church in the sixteenth century was caused by the reading of a Latin Bible by a zealous monk, Martin Luther, and its translation by him and publication in the language of the people. The significant result has been that the three principal Bible-reading "Protestant" nations have become the three most moral, Christianly, enlightened, progressive and powerful nations on the earth, while the strictly Catholic or anti-Bible nations are in darkness, weakness and decay, being notably illiterate, immoral, discontented and unprogressive. It was Jesus Christ who said, "By their fruits shall ye know them."

Were this Church really Christian

it would insist on Bible study, as God requires (Deut. iv, 6) and as its interests, in that case, would demand. That it does not do so is an admission that Bible doctrines are incompatible with Catholic teaching and claims.

The Roman Catholic claims that his Church is "the true Church of Christ." But Christ had no church. He was a Jew, as was Mary, and he "taught daily in the Jewish synagogue" (Matt. iv, 23; Luke xix, 47), and as did Mary, conformed to its rites (Luke ii, 22). He wrote no creed, established no "religion," and no "church" existed in His time. The Church that He founded on "this Rock," Himself (I Cor. x, 4), is exclusively spiritual (John iv, 24) and invisible, composed solely of those who love—and therefore obey—Him, whether church members or not. Christ did not enjoin membership with any human church. The Apostolic Church was organized mainly by Paul, "who had the care of all the churches" (II Cor. xi, 28), and whose writings to them aggregate twelve times as much as the epistles of Peter, who said he was only an "elder" (I Peter v, 1). No "Pope" existed then, or until some centuries thereafter, and the Apostolic Church was utterly unlike the Catholic Church of recent centuries.

The Roman Church is merely a church of Christ's body. It deifies and even disobediently prays (Matt. vi, 6-13) to Mary, the Mother of only His body (John viii, 58). She presumptuously changes Christ's memorial service into a repulsive eating of His body, which, if it could be true,

must have been re-eaten many thousand times. The Bible tells us that "The Spirit giveth life; the flesh profiteth nothing" (John vi, 63), and that "God is a spirit, and they that worship Him must worship Him in Spirit and in truth." The elaborate doctrines, ceremonies, pretended miracles, relics, holy days, saints, etc., of this Church prove it to be a Church of externals only, a form of godliness without its power, professing to be the body of Christ but having not His life-giving Spirit. The Word of God logically asserts: "If any man have not the Spirit of Christ he is none of His" (Rom. viii, 9). Now, the Spirit of Christ is love—kindness. He was humble, gentle, compassionate, and unselfish, presenting the very opposite characteristics to those of this pretentious, despotic, self-seeking, greedy and intolerant Church.

The Popes, while claiming to represent Christ, present the strongest possible contrast to Him. Their lust for wealth and political power, their resplendent pomp and costly pride; their residence in a costly and magnificent palace, guarded by armed soldiers; the increase and perpetuation of their power and authority by numerous wars; their fierce and merciless persecutions of Christians; their barbarous murders of multitudes of innocent people by their awful Inquisition; their implacable hatred of those they call "heretics," and curses, anathemas, boycotts and confiscations; their violent and bloody suppression of the Bible and of Christian worship; their enmity to religious liberty and to free discussion; and their bold assumptions of divine prerogatives, and many other characteristics, are all so contrary to the

principles and example of Christ that it is impossible to believe them to have any harmony or fellowship with the self-denying, humble, compassionate Jesus, who neither reviled nor threatened; who forbade Peter to use his sword, and told His followers to "love your enemies, and do good to them that hate you," "to be harmless as doves"; who refused proffered power and wealth; exalted not Himself, but "made Himself of no reputation"; who was homeless and poor and "the friend of sinners"; who went about doing good, and who inculcated peace and good will among men.

The Popes claim authority as "successors of St. Peter," the only disciple who ever denied his Lord, and as such they are entitled to share in Christ's scathing rebuke of him: "Get thee behind me, Satan: . . . thou art an offense unto me" (Matt. xvi, 23). Their claim that Peter was the first Pope is denied by Peter himself, who, late in life (II Peter i, 14), stated his rank to be "also an elder" (I Peter v, 1). So, then, Peter was neither pope nor bishop, nor does any word in the Bible indicate that he was—or that he ever was in Rome. Neither did he found the Apostolic Church; Paul did that.

The Roman Church, again, decrees special honors and attributes divine powers to Mary, but the Bible, which says very little about her, does not do either. The Church makes her an intercessor with Christ for us, but the Bible does not, and as Christ invites us all to come to Him, no intercessor between us and Him is needed. He assures us that "no man cometh unto the Father but by Me" (John xiv, 6). So, then, any one may be as influential with Christ as Mary, and

Christ declared that any woman "who doeth the will of my Father" is Mary's equal in His esteem (Matt. xii, 48-50).

Rome also declares her to be "ever virgin," although she had four sons besides Jesus, and at least two daughters (Matt. xiii, 55-56). Rome directs us to pray to Mary in defiance of Christ's injunction to direct our prayers to God only (Matt. vi, 6). Although Mary was merely the "mother" of Christ's body, this Church blasphemously terms her "the mother of God," who created both Mary and Jesus. The entire teaching of this Church concerning Mary is fatally at variance with Christ's own words concerning her.

Purgatory, a highly remunerative Catholic invention, is not mentioned in the Word of God, and the dogma is contradictory to Christ's assurance of full and free pardon to all who repent and are "born again" (John iii, 3, 7). As priests refuse to "pray souls out of purgatory" unless paid for doing so, clearly they are either intentionally deceiving the people, or else are monsters of cruelty unworthy of any toleration; for only a demon would refuse to rescue a soul from agonies if he could do so by saying a few words. To leave them in torment, as they pretend to do, when friends are too poor to pay, is simply fiendish, from their own standpoint. This exposes the utterly heartless and mercenary character of this unchristianly Church, and that is only one of its numerous deceptions.

The Catholic Church incurs the severe penalty pronounced in Rev. xxii, 19, by "taking away from" God's Word the all-important words "repentance" and "repent" and sub-

stituting the discordant words, "penance" and "do penance," thus totally misrepresenting God's logical plan of salvation. Repentance means turning from sin absolutely, or ceasing to do evil, while penance involves nothing of the sort. God Himself cannot forgive the sinner who deliberately continues in sin, nor can any amount of self-inflicted distress affect the case a particle, as only "the blood of Jesus Christ, His Son, cleanseth us from all sin" (I John i, 7), and not self-inflicted torments. Every perversion of Scripture by the Roman Church proves that it is not an authorized, or even a competent, expounder of the Word of God.

The free use of indulgences and dispensations, etc., by the Popes, proclaims them aliens to real Christianity, for the Bible states that God cannot regard sin with the least degree of allowance, and that "the fear of the Lord is to hate evil," not "indulge" it. Under Pope Leo X this iniquity was so openly conducted that it caused great scandal and impelled many to join Luther in the great Reformation of the sixteenth century. The Word of God says: "If we sin wilfully after we have received the knowledge of the truth, there remaineth no more sacrifice for sins" (Hebrews x, 26). Peter tells us in II Peter ii, 4, that "God spared not the angels that sinned," so we cannot expect Him to spare the Church that gives "dispensations" for wrongdoing.

Naturally, therefore, the Church classifies sins into "mortal" and "venial," though Scripture declares that he who "offends in one point is guilty of all" (James ii, 10), and Christ said: "He who hateth his brother (any man) is a murderer."

So, in Christ's mind, guilt lies in character, not alone in its manifestation.

The Pope and the priest affect to forgive sins generally, but the Bible asks "Who *can* forgive sins but God only?" No one can forgive a sin but the person sinned against; that is obvious; nor can forgiving be deputized to another. And not even God can forgive sin unless the sinner repents and abandons the sin. Only the blood of Christ can cleanse the sinner, and as all penitents have free access to Him, no priestly intervening is necessary, nor any "intercession of saints" or of Mary. All the Scriptures quoted by priests, such as "Whose sins ye remit they are remitted," etc., were spoken to all the disciples of Christ—equally.

The Popes allege the temporal power to be necessary to Christianity, and they have waged many bloody wars in that cause. But Christ bade Peter put up his sword. He said: "If my kingdom were of this world, then would my servants fight."

The Roman Church enjoins prayers to Mary and to other deceased persons, contrary to Christ's explicit direction: "When thou prayest . . . pray to thy Father" in heaven (Matt. vi, 6). Again He said: "After this manner pray ye: 'Our Father,'" etc. St. Peter wrote: "The eyes of the Lord are over the righteous, and His ears are open unto their prayers" (I Peter iii, 12), which proves the uselessness of praying to Mary or other people who cannot hear us, and who have the ear of God no better than we have, as Peter declares.

Christ asks: "Why call ye me Lord, Lord, and do not the things which I say?" (Luke vi, 46). H.

Converted Priests at Havre.

Two large meetings recently held in Protestant churches in Havre, France, were addressed by several converted priests who created great enthusiasm among their hearers, as they spoke of their appreciation of the liberty of the Gospel into which they had entered, and the struggles and difficulties through which they had fought their way to freedom.

Among those taking part in the meetings were the Rev. J. B. Corneloup, formerly of the Oblates of Mary; Mr. Ver, formerly Curé at Perpignan, but now a pastor at Saporade; ex-Abbé Morin, formerly vicar at Trois-Pierres in Poitou, now studying theology at Neuchâtel, and ex-Abbé Vigier, formerly almoner to the Franciscan Sisters, who is now conducting a mission for deaf mutes in Paris. He was father confessor to the nuns, and was driven to search the Scriptures by his desire to find help for many of those poor women who confessed their sins to him, in their doubts and spiritual struggles. The Bible showed him that he could be saved by grace, and that only the blood of Jesus Christ could cleanse him from all sin. And when he saw the way of salvation he entered upon it with great joy.

These former priests made a profound impression on the people of Havre by their spiritual addresses. A Protestant journal, *l'Universel*, published in that city, said that not only were the members of Protestant churches present at the meetings, but large numbers of converted Catholics and Roman Catholics. Pastor Allégret, who presided at the meeting in the church in the rue de la Paix, welcomed these new Christians, converted

from the Roman Church, who have preferred, in obeying their conscience, to break with Rome rather than continue to teach doctrines that are contrary to the Gospel.

In the Methodist Church in la place Gambetta, Pastor Guiton, assisted by Pastor Whelpton, who is at the head of the Methodist work in Paris, gave an equally hearty greeting to these former priests. In all the addresses, while clearly explaining the reasons that caused them to leave the Roman Catholic Church, these former priests had nothing but kindness and charity for the people from whom they had come out, and it was their earnest desire to bring them to a knowledge of the truths of the Gospel. "For the Christians present," says the French paper, "it was a glorious occasion which showed in these forerunners, the great reform which is rapidly approaching.

Priests at Christ's Mission.

It is a pleasure to welcome young priests to the Mission. It is easier to direct their future course. American Christians should pray for the conversion of the priests and do what they can to advance a movement that is spreading throughout the world. It is another Reformation, and those who take part in the progress of such a work will be honored and blessed, for their labor is "unto the Lord." There is no earthly glory in such work. That is why the people of large wealth and people of the world do not take any interest in it. But a crown of glory awaits those who are co-workers with Christ in leading blind souls into the light and setting the captives who are held in spiritual bondage free, that they might become children of God.

Death to Heretics.

The Roman Church would put all Protestants to death if it could. In the "Manuel de Théologie Catholique," Vol. 1, p. 400, it is taught:

"All must believe that the Roman Church has received from God the power to restrain by force and repress those who obstinately turn aside from the truth, not only by spiritual penalties, but by temporal and corporal punishments, such as confiscation of property, fines, imprisonment, flogging, torture, mutilation and death."

Here is another sentence from the same volume: "All Catholic theologians and canonists declare that the right of the sword belongs, at least mediately, to the pastors of the Church, in the sense that they can require the secular power to inflict the punishment of death on the opponents of the Church, if the interests of the Church demand it." This is what the Inquisition did, and the Church of Rome teaches the same doctrine in her seminaries to this day. It is no wonder that the Catholics of Spain and France and Portugal and Italy desire liberty and cry, "Down with the Jesuits!"

The Catholic people are better than their Church, and it is cruel of Protestants not to invite and welcome them out of it.

A friend in Nova Scotia, Mr. James Campbell, is an enthusiastic admirer of this Magazine, and earnestly prays for the success of this work. In renewing his subscription this year, he said: "May the Good Shepherd bless and reward you for your work of faith and labor of love, a work that will last when this world and the fashions thereof shall pass away. It is a glorious thing to build on the Rock, Jesus Christ, that will stand for ever."

THE ANTICLERICAL MOVEMENT IN SPAIN.

Priests Lead in the Great Struggle for Liberty.

BY PROF. A. BEAUMONT, PARIS, FRANCE.

FOR the last two years Spain has been in the throes of an important movement on the part of the clergy against the bishops and higher ecclesiastics. The name "Anticlerical" has been chosen by the authors of the movement, though in reality it might be called an "Anti-Roman" movement. The leading spirit of this bold struggle for freedom is an eminent Spanish priest, Pey Ordeix. He was born in Vich, in the north of Spain, took his degrees in the University of Salamanca, and for a number of years was parish priest in Mallorca and Barcelona. He was first aroused by the arbitrary acts of the bishop of Mallorca against a number of earnest priests who had the good of the people at heart. Next he inveighed against the rapacity of the same bishop and several of his colleagues, who, not content with robbing the poor people, also insisted on extorting all sorts of contributions out of the clergy. The despotism of the bishops became so offensive to this fervent apostle that he began to combat them openly in a weekly paper which he published and called *El Urbion*. This paper was soon suppressed by the bishop of Mallorca, and Pey Ordeix then went to Barcelona. Here he founded a second paper, which was also suppressed, and then a third, *El Cosmopolita*, which was condemned last November. A climax was reached when the bishop of Barcelona ordered all his priests to keep a monthly balanced account of the donations they received for masses. Pey Ordeix rose up and said: "If the

bishop takes all his priests for robbers, why does he not suspend them? And if he wants us to keep an account of every little gift we receive for his inspection, why does the bishop not also publish an account of his receipts, and, above all, of the way he spends his money and fabulous wealth, for our inspection?"

Pey Ordeix was supported in his indignant protest by about two hundred priests of the diocese of Barcelona, and the bishop became so frightened that he called upon the government to arrest the refractory priests. The government took some steps in that direction, but halted for fear of a general disturbance. Pey Ordeix was publicly suspended by the bishop, and forbidden to enter a church.

"You forbid me to enter the church?" said the heroic priest; "well and good; I can speak to the people in the theaters and public halls just as well as in a church. You forbid me to administer the sacraments, but I am free to preach the Gospel in the open air, on the streets and public highways. The day when I respected your tyranny and rapacity is over, and I shall go forth with as many friends as will follow me to preach Christ and the Gospel."

Pey Ordeix has become a hundred-fold more popular since the bishop suspended him than he was before. Not only do immense crowds gather at all times to hear him, but nearly two-thirds of the clergy of Barcelona are eager to support him and help his cause. During the months of Febru-

ary and March he went from town to town addressing sometimes audiences of several thousand people and rousing popular indignation against what he calls the yoke of clericalism. Like Luther, when he first broke loose from the Church of Rome, Pey Ordeix seems to be still groping in the dark as to his ulterior direction, but one thing is plain, he hates clericalism, and though he does not seem to realize it fully himself, clericalism is Romanism in the Catholic Church. In the first week of March he delivered an address to nearly two thousand people at Villanueva, at which the mayor and a number of government officials were present. His speech was one of the most fiery and impressive that could be imagined, and after he finished the people almost trampled on each other in their enthusiasm to go and shake his hand and encourage him in the good work. The following are some extracts from his speech:

"I am happy to find myself in the presence of a genuine representation of the people. I am one of your own—your friend, your fellow-laborer and a child of the people. With you I have worked, and with you I have suffered. I know your hopes and your joys, and though you do not see me in a working blouse I glory in the prerogative of being a worker, like many of you.

"I have come to speak against clericalism, and I shall do it without beating about the bush. In the clerical theory the idea of a God disappears, for the cleric usurps the attributes of God for himself. He strips God of his prerogatives and assumes them himself, calling himself infallible, so that we are supposed to believe blindly everything clericalism asserts. The clericalist calls himself indefectible, by

which he means that even when he tells us falsehoods we must believe them true; his assertions are held to be incontrovertible, and not only what he says, but also what he does, must we approve. Such is the clerical idea; in the parish it is the parish priest who is infallible; the bishop claims infallibility for the diocese, and the Pope for the whole Church and all Christianity. They tell us to believe all they say blindly; to reverence all they do; to obey in everything they command; never to distrust, never to criticize, never to judge their actions or their motives. What do they do but set themselves up in the place of God? Is this not claiming omnipotence and omniscience for humanity? Clericalism supplants God in the human conscience; it dethrones Him in order to take His place, and in place of religion it gives you the priest. I know well that clericalism does not deny God. God is always on their lips, because in speaking of Him these men really wish to speak only of themselves. Like the priests of the old synagogue, they have God much in their mouths, but their hearts are far from Him. Their words are very good and their deeds are blasphemous. They speak very much and very piously of God in order to conclude by saying, 'I am God!' (Enthusiastic cheers greeted the speaker all through this part of his discourse.)

"Clericalism wants to suppress the individuality in every man by making him a blind, obedient beast. It wants you to sacrifice your reason, and with your reason your intelligence. When the priest says black is white you are to believe him, for is he not your superior? Is he not your God? With reason they also take away liberty; you are not to know why anything is com-

manded; you are not to know why you ought to obey. You are supposed to be as a stone in their hands, like a beast that they can move and place where they like, and this is their ideal of human perfection and liberty. (Applause.)

"Clericalism wants your conscience for itself. No individual is supposed to have a conscience, to be allowed to choose between right and wrong. All conscience is in the hands of the superior, who claims to be infallible. In the place of a man clericalism sets up a beast without knowledge and without liberty. What I am telling you is not an invention. I am taking these facts from the catechism, where you can all see them. These are the doctrines taught in the seminaries, and which the bishops want us to teach you. And they want you to be especially blind and obedient, and to bring all the money you can to the church without looking at it, without counting it. And then they raise an outcry when we preach against their infamous traffic, when we wish to drive the buyers and sellers out of the temple. Clericalism wants us to become mute, and when we were not silent they persecuted our periodicals and excommunicated the pages that held them up to infamy. (Loud applause.)

"They say that we lie, and yet do you not hear them in their pastorals, in their sermons, always crying out for what is yours? They want everything; they say it is for God, for pious purposes, but it is for themselves. They pretend to be poor in order to get alms from the poor; they set themselves up as agents for the souls of purgatory, as representatives of the saints in heaven to have your alms, to induce you to pull out your purse, and

to offer it to them on the pretext of piety and religion. (Applause.)

"And then they have the audacity to say that you cannot do without them; that in case the priesthood should fail you would no longer have any communication with God; thus they make themselves lords and masters of heaven and of earth. As you see, even in politics they want everything. Religious government, they say, is to political or civil government what the soul is to the body. As the body should not move without a command from the soul, so there should be no civil government without the intervention of the priest. Thus it happens that the parish priest assumes the functions of the mayor of the town; the bishop becomes governor of provinces; the nuncio becomes king; and the Pope becomes emperor, claiming whatever else is on earth. They do not use the title of king or emperor; they want to have the power without the responsibility. The privileges are for themselves; responsibility, obedience and slavery are for the laymen. This theory has been effectually put in practice by invisible threads called the confessional, the pulpit, and spiritual direction of souls. The family, the city, the nation, is moved by these secret strings, and no one dares take a step without the intervention of the priests. These men plunge into the very depths of consciences, and there they exert their despotic, blind, absolute and inquisitorial dominion. (Prolonged and reiterated applause.)

"In a country, alas, where such theories have been put in practice there is no God; the clergy is God. All the scapulars and medals you are told to wear, with holy water sprinkled over them, are nothing but symbols of your

slavery, symbols of idolatry. You are reduced to stupid, ignorant beasts without conscience, without virtue and without honor. The most apostolic virtue is to obey blindly and to act like a brute. (Applause.) Why should it not be so, when among the greatest criminals in history we can mention popes, such as Sixtus IV., who had the Medicis assassinated (1478), and that in the very church where he was saying mass and at the moment he raised the host in sacrilegious mockery? What are the virtues that such models can command?

"You have your political organizations. Fight clericalism whenever and wherever you can. Keep together. Call in whoever wishes to help you in the good work in your own way. You fight clericalism in politics, and we shall fight it in religion with the habit and the cassock, which we persist in wearing in spite of the bishops and excommunications. Let us all, cleric and lay, pursue the same end. Let us work together like brethren. And I beg you, wherever you see a poor priest, wandering about alone, outlawed by the clerics, excommunicated and suspended because he is anticlerical, give him your hand; comfort him; let him be your friend. Let him be a cleric, but a decided enemy of clericalism and its vices." (Loud and prolonged applause.)

The enthusiasm excited by the discourse of Pey Ordeix was indescribable. It was midnight before the hall was cleared, and it was remarked that two members of the Spanish Cortes were present and applauded him throughout, accompanying him after the address to the railway depot. The lecture created a sensation in the Catholic press, and as Pey Ordeix has since

given three or four lectures a week in Barcelona and neighboring places, the whole north of Spain is in a ferment, and on many occasions the people have formed in the streets and marched *en masse* to the Jesuit convents and threatened to destroy them.

As is evident from his discourse, Pey Ordeix, whilst calling himself merely anticlerical, is in reality a staunch Protestant. He cannot attack the infallibility of the popes and bishops as he does, the doctrine of Purgatory, the wearing of medals and scapulars, and the confessional, without putting himself outside the pale of the Roman Catholic Church. Words matter little; the important thing is that in a priest-ridden country like Spain a deep, popular agitation such as this should at last be started, and as Pey Ordeix has large numbers of fellow priests on his side, who support and encourage him, it is likely that the movement will have lasting and beneficial results.

The Condition of Spain.

Public attention is being again attracted to poor Spain, whose deplorable condition forcibly exemplifies the blighting curse of priestly rule. Once rich and powerful, and undisputed ruler of a large portion of this hemisphere, she has been brought by Papal domination to intellectual, moral, political and financial insignificance. From the days of her institution of the Inquisition the blessing of God has been withheld from her—yea, even she has been cursed—and she is to-day a conspicuous illustration of what the Roman Catholic Church can do for a nation when unimpeded by opposing influences. We see a greatly reduced population, 80 per

cent. being unable to read and write, a currency at 30 per cent. discount, crime frequent, cruelty rampant, a muzzled press, schools scarce, founding hospitals numerous, no legal protection for girls or women, and the absence of either civil or religious liberty. Her boasted national art is the cowardly, brutal and demoralizing bull fight, which is the chief "amusement" of the people, usually held on the Sabbath, and often "for the benefit of the church," according to Madrid papers. These journals, too, conspicuously advertise numerous lotteries, which drain enormous sums from the ignorant and superstitious population.

"The Church" is rich, the priests are numerous, and the people are very poor. In brief, Spain to-day is a land of ignorance, superstition, cruelty, poverty, low morals, untruthfulness, bigotry, intolerance and semi-barbarism. Verily the Pope should feel very proud of this example of the work of his Church, which, having been less hampered by Protestant sentiments there than in any other Catholic realm, has produced the best specimen extant of Rome's "beneficent" system.

That the Spanish people have at last begun to realize the real cause of their misfortunes is shown by the recent violent attacks upon Jesuit colleges and institutions in several cities. They seem near to a revolution which will, it is to be hoped, rescue them from the smothering and oppressive rule of the priests, and enable them to take a place among civilized and advancing nations.

While our missionary societies are seeking fields of usefulness they should not overlook Spain, for no country has greater need of our sympathy and as-

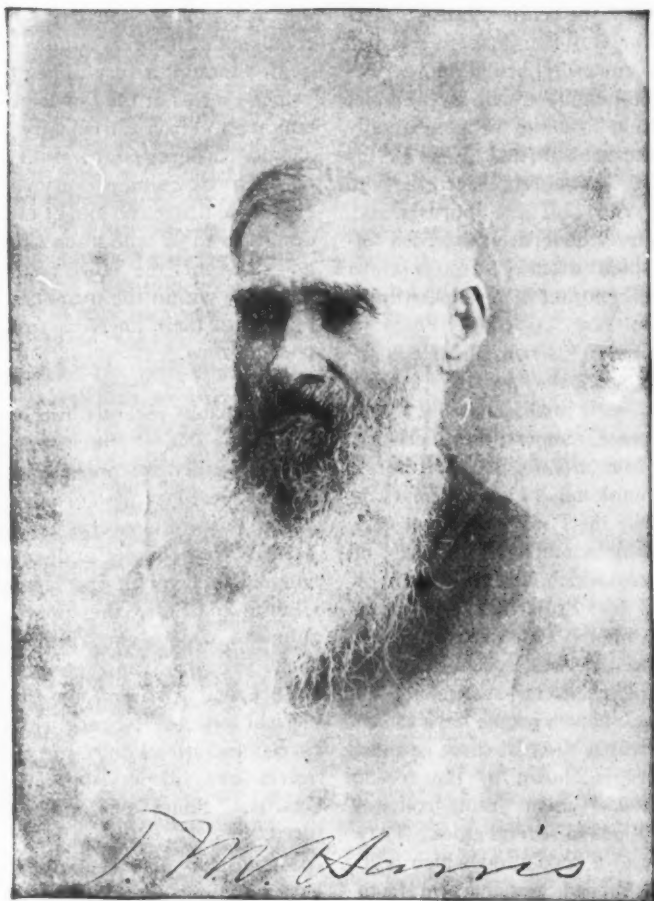
sistance. Like the Mahomedans, the Spaniards are very religious, but they know little of Christianity; many of them, indeed, know nothing of it at all. A small nation having 50,000 professional beggars and 3,000,000 illiterate women (one-third of whom are common day laborers), offers an ample field, although a very difficult one.

The success of the few who have attempted to teach Christianity in Spain should encourage others. The spirit of liberty is gaining everywhere, and even Spain dares no longer to cast into dungeons those who teach Christianity and distribute the Word of God, as it has done within the memory of many readers of these lines. Do not forget poor Spain.

H.

A dispatch recently received from Barcelona said: "Nine thousand persons attended an anti-clerical meeting on the Plaza de Toros yesterday. A number of speeches against the Jesuits were made, and resolutions adopted in favor of the separation of Church and State, the suppression of religious orders and confiscation of their property, and congratulating France and Portugal on their anti-clerical attitude. Some rioting occurred and stones were thrown. The rioters were dispersed by the Civic Guards. Some persons were injured."

Portugal is also seeking freedom. From Lisbon came the news early last month that the Church of St. Francis and St. Paul had become State property, a Jesuit house had been closed, and also that a Cabinet Council had closed the Chapel of the Sisters, and withdrawn the sanction of the statutes from the associations of Mozambique missionaries.



GENERAL T. M. HARRIS.

Sketch of General Harris.

I was mustered into the United States Army May 28, 1862, as Colonel of the Tenth West Virginia Infantry. I served in West Virginia during 1862, 1863 and the early part of 1864. In June, 1864, I was ordered to report to General Siegel at Martinsburg, and finally became incorporated in the army of West Virginia under General Crook, and served under him during Sheridan's campaign in the Shenandoah Valley. I was then ordered to report to General Grant at City Point, being then in command of a division, and my division was there incorporated in the Twenty-fourth Army Corps under General Gibbon, and was with him at the taking of Petersburg and at the surrender at Appomatox. I was promoted to be a Brigadier-General on March 29, 1865.

I was detailed to serve on the commission that tried the assassins of President Lincoln, and afterwards served in the Freedman's Bureau Department of the service, with headquarters at Fredericksburg, Va. I was mustered out of the service by a general order on April 30, 1866. I served as Adjutant-General of West Virginia under Governor Stephenson, and was Pension Agent at Wheeling from February, 1871, to July, 1876.

Since that time I have been in private life and have written a history of the assassination of President Lincoln.

I forgot to say that a few days after I was mustered out I was tendered the appointment of Lieutenant-Colonel of the Thirty-first Infantry in the reorganization of the regular army, but felt that my duty to my family would not permit me to accept it.

T. M. HARRIS.

A Christian Soldier's Experiences.

BY GENERAL T. M. HARRIS.

V.

The personal relations between Colonel Jackson and myself were rather peculiar, and not without interest when considered in connection with our encounter at Beverly. We had lived together as fellow citizens in the village of Harrisville, the county seat of Ritchie county, for ten or twelve years. He studied law, and commenced his professional career at the Ritchie county bar. I had preceded him a few years in mine as a physician. We had lived together on amicable terms, but as we had been brought up in very different schools, both of morals and politics, there was nothing to lead us into any special intimacy of friendship. He was a Democrat and a pro-slavery man, whilst I, though a Whig, was anti-slavery in sentiment.

In 1849 a committee, appointed to arrange for a Fourth of July celebration, asked me to deliver the oration after the fashion of that day, which I did.

As we then had a convention called to amend the constitution of the State, I took occasion to discuss the slave question, taking the ground that the constitution should provide for the gradual emancipation of the slaves of the State.

In discussing the moral aspects of the question, I used no measured terms; I even went so far as to denounce slavery in the language of John Wesley as the "sum of all villainies." Jackson was present, and though making no dissent at the time, he treasured it up in his memory. My oration

was published in the *Parkersburg Gazette*, and this portion of it soon found a place in the *Richmond Enquirer*, the editor denouncing me as a degenerate and unworthy son of the State, a dangerous man, and one that the people in my section should keep their eyes on.

In 1860, when the secession convention had voted to submit the question of secession to a vote of the people, Jackson, who had reached the high position of Lieutenant-Governor of the State, resurrected this portion of my oration, and had it published in the *Richmond Examiner*, the editor accompanying it with the most violent denunciations — even advising my neighbors to refuse me any longer a domicile in the State, saying they should either banish me or suspend me at the end of a rope.

As the times had become very exciting, and my life was being threatened almost daily, I was disturbed by this, and wrote a note to the editor referring to the circumstances under which I had made that oration, and saying that no one could maintain that it would not have been proper for the convention to have done all that I had advocated. I soon received this curt reply: "I hold no communications with such men as you are. If you have anything further to say to me I will hear from you through my friend, William L. Jackson."

I replied to this as follows: "I understand you to invite me to challenge you to fight a duel. This is not my way of settling difficulties. I hold that dueling is a sin, and that to kill a man in a duel is simply to commit murder. I hold, moreover, that it does not settle anything—not even the question of a man's personal courage."

When Jackson was advancing on me

at Beverly, on the night before reaching there he made his quarters at a farm house, and was boasting that he meant to eat his Fourth of July dinner in Beverly, and to have Colonel Harris as his prisoner. When it was suggested to him that he might have some trouble in making his boast good, he replied: "Oh, no, I know Colonel Harris. He won't fight."

The sequel, however, as heretofore narrated, showed him that a man might refuse to fight a duel on moral grounds and yet be ready to accept the gage of battle in a just cause, even with the odds of three to one against him.

It also taught him that "the race is not to the swift, nor the battle to the strong," but God is the judge. "He pulleth down one and setteth another up."

Both Jackson and Marshall have been dead for many years, having lived but little past the prime of manhood.

(To be continued.)

Kind Words.

THE CONVERTED CATHOLIC is ever a welcome visitor, and read with the greatest interest. I rejoice at the good work that you are doing, and pray God that you may be long spared to continue it, with increasing success.

W. M. M.

From a pastor in New Jersey comes the following:

During the past year I have received THE CONVERTED CATHOLIC, and have read it with much interest. I presume the Magazine was intended as gratuitous for the year; but I wish to show my appreciation of it and of your labors by paying for it. . . . May God bless you and your good work! (REV.) C. H. P.

THE MOTHER OF THE LAST ANTICHRIST.

BY REV. ALBERT B. KING.

(Author of "The Purple and Scarlet Woman and Her Relatives.")

III.

ALTHOUGH Mother and Son are naturally alike in character and action, yet we know from the Scriptures that there is enough difference between them in their relations to the Beast, and in their lives as leaders of that ungodly World-Power, to prove them to be different individuals from each other.

We have before directed our eyes to the Purple and Scarlet Woman [Harlot Church] Seated on the Beast [World-wide antichristian Power] Rev. xvii, 3-5.

But we learn from comparing Rev. xvii and Rev. xiii, and Daniel vii, 41-44, Daniel vii, 7-9 and 20-26, that

(a) The Beast is to graduate at the time of the end into ten clearly defined kingdoms of an antichristian World-Power. At this beginning of the twentieth century, however, the ten World-Powers in league have not appeared, but the Harlot Church is still in the saddle upon the back of the restive Beast, and therefore the Beast and Woman are separate individualities.

(b) The last Antichrist is an eleventh horn arising from the midst of the ten horns and assuming the headship or leadership of the Beast, and thus becomes a *part of the Beast*, as its *Head*. Therefore the Harlot seated on the Beast must have a separated individuality from the Beast's Head.

(c) The Beast, with its Head and horns, shall at last hate and destroy the Harlot [Rev. xvii, 16] and therefore the apostate church has a separate individuality from the Head of the

Beast, who is the Last Antichrist. Surely it is a great help to the understanding of prophecy to clearly perceive that the Papal Antichrist comes first, and has an individuality which, however similar to the Last Antichrist, is separated from the latter, as is Mother from Son.

James Bryce, with his well-known reputation for accurate scholarship, has, in his "Holy Roman Empire," traced the process by which the Papacy absorbed the forces and rule of the old Roman Empire to the extent that there came into existence a "mystic dualism," so that, as Mr. Bryce can say, "It matters not whether we call the Pope a Spiritual Emperor or the Emperor a Secular Pope." This is all the more striking since Mr. Bryce is not writing on prophecy. And for this very reason Mr. Bryce's unwitting testimony to the very year, to the very month, to the very day of the month, when, if not in absolute certainty, probably the Last Antichrist had his politico-religious birth, is all the more confirmatory.

Thus we are brought to face the question, as momentous as interesting, Who or What is the Last Antichrist?

Now give close attention, my reader, to what we have further to say.

The Beast (Rev. xvii, 9, 10) has "seven heads." Inspired John tells us the "seven heads" has two interpretations. First, they "are seven mountains on which the Woman [religious harlot] sitteth."

Referring to the image of the

World-Powers seen by Nebuchadnezzar in his dream (Daniel ii we find the two legs represent the Eastern (Greek), and Western (Latin) divisions of the Roman Empire. For centuries the legs have been spread far apart, but in the time of the end they shall be brought near together, and the reconstructed World-wide Roman Empire will see the Eastern foot resting on Constantinople, true capital of the Russian Empire, and which Dean Stanley assures us is built on seven hills better defined than those at Rome, on which the Western foot rests. And all will be Roman when the dream of the Pope and Anglican Ritualists comes true, and all prelatic churches are united.

However, not only does the "Woman" sit upon seven hills, but, second, the seven heads of the Beast "are seven Kings" or seven forms of government bearing rule over Lateinos, or the Roman Empire.

Inspired John said that when he wrote, five of the seven "are fallen." These are (1) Kings, (2) Consuls, (3) Consular Tribunes, (4) Decemviri, (5) Dictators. Then John proceeds to say of the sixth head, "One is." When John wrote Emperors were ruling the Empire. Has the Emperorship come to an end, and if so, when? Turning to page 366 of "The Holy Roman Empire," I read, "Francis the Second [of Austria], by a declaration dated August 6, 1806, resigned the imperial dignity"; and Mr. Bryce in his first sentence introducing his "Holy Roman Empire," on page 1, writes:

"Of those who, in August, 1806, read in the English newspapers that the Emperor Francis II had announced to the Diet his resignation of

the imperial crown, there were probably few who reflected that the oldest political institution in the world had come to an end. Yet it was so."

The sixth head of the Beast came to an end August 6, 1806.

But the Beast did not come to an end? And the Beast has seven heads. Who is the seventh? If the Beast does not die, it must have a continuous life, and its head must live with its body. Therefore the seventh head must be the man or dynasty which succeeds the sixth head.

Who was he or what was it that sought to bear rule over the World-Powers after August 6, 1806?

Over one hundred Biblical expositors—ministers and laymen—are said to hold to the opinion that Napoleon I is the seventh head of the Beast, and that the Last Antichrist is the eighth head, which is yet not quite the eighth, but "is of the seven." The form of the argument is my own, and I hope the reader, who may deem some of the links of the chain to have little strength, will drop such, and fashion the chain out of such as shall seem to him the strongest.

(a) The Beast—body and head—is to rise out of a tumultuous revolutionary sea of the nations lifting himself above it as ruler of the flood (Dan. vii, 2, 3 and Rev. xiii, 1, 2).

Napoleon I rose into power amidst the throes of the French Revolution, Napoleon III by a stealthy *coup d'état* saddled and rode the Beast, after emerging from the stormy sea of 1848, and if we can rely upon French newspapers, the Napoleonic party is now plotting to have General Louis Napoleon offer himself as presidential candidate for the elections of 1902, and if elected President of France, repeat the

coup d'état of Napoleon III, securing to himself the French Emperorship, amidst a stormy sea of opposition.

We say this without prophesying that a *coup d'état* will take place in 1902.

(b) Napoleon I was crowned Emperor of France in 1804; was again crowned in 1805 as King of Italy and Rome, and put such moral constraint upon Francis II that the latter vacated the Roman Emperorship in 1806, and Napoleon assumed the sovereignty of the Roman Empire under the title of "Protector of the Confederation of the Rhine," and he thus became, if he became anything, the seventh head of the Beast.

(c) The prophecy in Dan. viii, 19-25, describing evidently the rise of the Last Antichrist, when taken in connection with the pedigree of the Napoleonic family, makes it quite probable that Napoleon I is the "seventh head."

The prophecy speaks of the "rough goat," the Grecian King, Alexander the Great, who conquered the ram with two horns, which is the King of Media and Persia. Alexander's kingdom was divided among his four generals. The prophecy proceeds to describe evidently the Last Antichrist, who shall make his appearance in the "latter time of their kingdom," and in his arrogance "shall also stand up against the Prince of princes" (that is, our Lord), and shall be broken without hand," which is the last end of Antichrist.

Listen. Two of these four kingdoms given to Alexander's generals were Greece and Turkey, with the capital at Constantinople.

The Duchess of Abrantes, in her historical sketch, asserts that the Napoleons sprang from a Grecian family of

high rank by the name of Comneni, who for a while prevented the decay and fall of the Eastern section of the Roman Empire, and six members of which ascended the throne at Constantinople. After the capture of the city by the Latins, they ruled at Trebizond until it surrendered to the Turks, in 1461. After two centuries Constantine Comnenus, because of political troubles, fled from Greece to Genoa, where his family were received with great honor; and they finally took up their abode in Corsica.

A century later Napoleon I was born, "the man of destiny" and also apparently "the man of prophecy."

Here we have a man who, by heredity, might claim to be Emperor of the Eastern wing of the Roman Empire when rehabilitated, and was actually Emperor over the Western wing.

We know that it was Napoleon's ambition and endeavor to conquer all the East as well as the West, and to weld all into one vast universal empire.

Other links in the chain will be given in the next chapter.

(To be continued.)

From far-off Japan comes the following:

"Through the kindness of a friend in New York I receive THE CONVERTED CATHOLIC. After reading it I pass it on to three or four of my fellow missionaries in this place. We all enjoy reading it, and are very much interested in the work you are doing. We hope you may be successful in leading those who are under the darkness of Romanism into the light of Christ's love and fellowship. May the Heavenly Father richly bless your labors! L. A. W.

Methodist Bishops on Roman Catholicism.

BISHOP JOHN H. VINCENT.—The Roman Catholic Church is the most powerful political organization on this planet. It seeks by secret, concentrated and persistent endeavor to gain political advantages as a religious organization. The story of this part of its endeavor is too full for me at this time to rehearse. It remains a fact that the Roman Catholic Church, as a political power, is to-day causing more trouble in every nation on earth than any other religious or political agency in existence. It is true, moreover, that wherever the Roman Catholic Church, as a religious and political power, has had full sway, without Protestant interference, or the Protestant type of religious faith and practice as a representative of pure Christianity, there civilization has gone down to the very depths. Wherever Protestantism is a power, Romanism is approximately respectable as a religious force and institution. But to know the Roman Catholic system perfectly look at the Philippines, at Cuba, at South America, at Italy before Victor Emmanuel entered the city of Rome, and be assured that the Roman Church is not to be trusted with political power.

I insist, with all kindness to individual Romanists, that our American people should know the underlying politico-religious basis of that Church, its theories concerning the rights of the individual in the State, its doctrines of Papal Supremacy and Papal Infallibility, its subordination of all things political to ecclesiastical authority; and that we should watch

carefully the politicians who in our day hob-nob with Roman prelates, not as religious brethren or fellow citizens, but as great political leaders, who are to be consulted and whose coöperation is to be purchased.

It is time for American Christians to open their eyes to the steady encroachments of the Church of Rome upon our political life.

Let our watchword be: Full liberty for every American citizen to worship God according to his own convictions, but toward the great political power established by Rome let us exercise vigilance keen-sighted and unremitting.

BISHOP CHARLES C. McCABE.—Every Roman Catholic in this nation ought to be devoutly thankful for the life and work of Martin Luther. The influence of Protestantism upon Romanism has been wonderfully beneficent. The finest type of Romanism is only seen in Protestant countries, such as Great Britain and the United States. Had it not been for Protestantism, the United States would have been another South America and England another Spain.

Rome never built an enduring nation. She has destroyed every nation over which she gained supremacy. Crispi says: "The priests have ruined Spain." Mexico might furnish another illustration of the disastrous effect of the Roman Catholic religion upon the people. Protestantism is appearing everywhere to contest the field with the arch enemy of human liberty and progress. The world is before us now. Thoughtful Romanists, like the late King Humbert, President Diaz of Mexico and Signor Crispi of Italy wish us good-speed.

THE INQUISITION.

BY MRS. MARTHA C. FISHER, WASHINGTON, D. C.

IV.

AN eminent historian says of Alexander VI, "His cruelties and his reckless methods could not fail to render him obnoxious to his rivals in Italy; but it is due rather to his Valencian independence of character, and, above all, his insolent avoidance of hypocrisy in affairs of his private life, that he has been made a kind of Papal scapegoat upon whose enormous crimes Protestants are never tired of dilating, and whose private wickedness is ingenuously admitted by Catholic apologists as valuable for purposes of casuistic illustration as the one instance of a divinely infallible judge whose human nature remained mysteriously impure, and whose individual actions were objectively blamable. But bad as Alexander undoubtedly was, when dispassionately compared with his immediate predecessors—Sixtus IV and Innocent VIII—the character of Alexander VI is in almost every respect less flagitious and more admirable! So unblushing was the venality of the Holy See in the fourteenth century that it might have been as justly contended that the Pope was above, or without, the scope of the entire moral law. Nor can it be said that the fifteenth century brought any serious amendment."

It was in 1492 that the Spanish Inquisition began its vigorous work against the Jews—persecution, expulsion, and the confiscation of all their wealth. Enormous crowds of the pitiable exiles wandered to the various shores of the Mediterranean,

carrying misery and death in their train. It was in Spain that the Jews reached the culmination of their intellectual and material splendor, and as education was also the shining light of Moorish civilization, in the reigns of the cultivated Caliphs, they rose to the importance of a great nation.

The historians Lindo and Jost vividly portray the unquestioned mental ascendancy of Spain's Semitic races. They founded libraries of priceless cost and endowed colleges that filled Europe with intelligence. Their physicians were sent for to heal the kings of Europe of their maladies. Their treatises on science, mathematics and philosophy founded the schools of modern thought. For four centuries they had held an unquestioned mental ascendancy over all Europe, and kept alive the progress of refinement; and it was in Spain that they astonished mankind by the magnitude of their misfortunes. The Inquisition, as a ravening beast of prey, hunted and destroyed them, burned their invaluable libraries and bestowed with lavish hand the splendors of Jewish and Moorish cultivation on their savage destroyers. The exquisitely beautiful and grand Moorish palace Alhambra had been completed but a few years; now palaces, colleges and schools, of which the builders and owners, through robbery, torture and murder, had been dispossessed, were all changed to abodes of human woe, where fierce Dominicans lived in boundless luxury. Knowledge and virtue perished.

It was under Cardinal Ximenes that the Inquisition ordered the Moors to be converted or expelled from Spain. The Moriscoes—Christianized Moors—suffered constant persecution throughout the sixteenth century and were finally also expelled, under Philip III, in 1609.

Thus were three millions of the wealthiest and most intelligent of Spain's inhabitants blotted out. The loss in trade, agriculture, architecture and all art was incalculable; the population fell in a short time from 10,000,000 to 6,000,000. So the lurid light of the Inquisition ushered in the close of Spain's Golden Age!

A paragraph on page 3438 of the Americanized British Encyclopedia says: "The hand of the Holy Office was stretched out against all; no lofty dignity in Church or State, no eminence in art or science, no purity of life, could defend from its attacks. It threatened Charles V and Philip II; it persecuted Archbishop Carranza, head of the Church in Spain; destroyed De Dominis, Archbishop of Spalatro; it smote Galileo, murdered Geordano Bruno, attacked Pico de Mirandola, and even is said to have threatened Cæsar Borgia—son of the Spanish Pope Alexander, who had so greatly enlarged its powers."

With equal vigor, in combination with the Jesuits, the Inquisition made war on books and learning, religious and secular alike; we have seen how baleful was its effect in earlier days on literature and art, and in the time of the Catholic sovereigns on the material well-being of Spain. "In the love of Christ and his maid mother," says Queen Isabella, "I have caused great misery. I have depopulated towns, provinces and kingdoms."

Llorente's statistics of death at the hands of the Inquisition show that the average number steadily decreased during the seventeenth century, and that the spirit of the eighteenth century was strong against it, though it still continued. Napoleon Bonaparte sternly crushed it wherever he came across it in his wars; in Spain in 1808 and in Rome in 1809; but after his power had passed it revived again in Rome, Madrid and Lisbon. Down to 1809, for Spain alone, Llorente gives these figures, which, compared with other credible authorities, are extremely moderate: Burned alive, 31,912; burned in effigy, who had died of their tortures, 17,659; and in prisons as penitents, 291,450; total, 341,021. In 1826 its last public executions in Italy took place, when it burned a Jew and strangled a Quaker schoolmaster. In Spain as late as 1842 and up to 1868 its punishments were publicly inflicted on men and women.

Five years after the great reformer Luther had seceded from the Church of Rome the Inquisition furnished 300 victims for its "autos da fé," who were burned in honor of Adrian's elevation to the pontifical throne.

Milton ("On Church Government"), reviewing the so-called Holy Office, says: "Under whose inquisitorial and tyrannical duncery no free and splendid wit can ever flourish." The term "impertinent Inquisitors" is often used by historians.

A few strokes of the immortal Jean Paul Richter's pen have left to the world this portraiture of the Inquisition and its Papal supporters:

"Crowned emperors on the Roman throne and vicegerents on the Roman chair, the former of whom call

themselves after Antonius and Cæsar, the latter after Christus and Petrus, among whom are men whose thrones are torture chairs for the human race, if not the converse of a Place de Gréve, where the masses are put to death and the single individual fêted and amused."

Since the occupation of Rome in 1870, when Victor Emmanuel became Italy's civil ruler, the Inquisition—now called the "Congregation of the Holy Office"—is limited to the Vatican, and its chief function at present is the condemnation of books which are so unfortunate as to be placed on its Index Prohibitorius; but that it is still a living branch of the Papal tree and possessed of the old spirit of the Inquisition in its palmiest days is plainly manifest in the manner in which this is done: One of the officials with an augur bores a hole through the volume and inserts a stake on which are inscribed the words: "So be it done unto the body of the impious writer." The office of Grand Inquisitor is still held by a Roman cardinal, whose yearly salary is \$4,000, and whose declared function is "to extirpate all persons obnoxious to the Holy See"; but in our time it is mercifully so shorn of its power that it is only the writings of men and women, instead of their bodies, that are fed as food to its flames! In late years many Jesuits, European and American, have openly expressed desires for its re-establishment; and from Rome Monsignor Capel was sent to America to express the Papal opinion that the re-establishment of the Inquisition was an urgent necessity! But Capel himself was suspended from the priesthood by the Inquisition.

(To be continued.)

NEW ORLEANS CHURCHES ROBBED.

In the March number of THE CONVERTED CATHOLIC we published a letter written from New Orleans to a Roman Catholic paper a few months ago by Miss M. T. Elder, lamenting "that most of the toughs in our town are Catholics," and adding (concerning certain riots there last summer): "All the women folk of these rioters are practical (!) Catholics. The rioters themselves have nearly all been to the parochial schools—have nearly all received baptism, penance, eucharist and confirmation. And yet—*cui bono!* Ready at a moment's provocation to become rioters, plunderers, incendiaries and murderers—and ready at all times to idle, gamble, quarrel, drink and curse. Everybody who knows anything about the Catholic poor in our large cities knows that I do not (indeed, that I cannot) exaggerate their viciousness. Sermons, novenas, missions, processions, jubilees, October devotions, May devotions, masses innumerable, and yet—our Catholic poor a menace to the city."

As Miss Elder is one of the most zealous Roman Catholic ladies in the country, as well as one of the most prominent (her uncle being Archbishop Elder, of Cincinnati), anything she writes on such a subject can certainly be relied on as true.

It is very sad to see, however, that the appeal to the Church to take in hand the reformation of its followers in New Orleans, described by Miss Elder as being "ready at a moment's provocation to become rioters, plunderers, incendiaries and murderers," has been without apparent result.

And the local dignitaries have cause for personal regret at their apathy, because it appears from a dispatch in the New York *Sun* from New Orleans, of March 27, that during a few days previous to that date no fewer than ten of their churches in the central district of "the most Catholic city in the Union" had been robbed. "The missionary and contribution boxes were broken open, and in several cases the Host has been stolen. Among the robbed churches are the Cathedral, St. Mary's Church, attached to the Archbishop's palace; the Jesuit Church, St. Anthony's, St. Alphonsus', St. Vincent de Paul's, St. Maurice's and the Holy Trinity. In nearly all cases the churches were broken into at night and ransacked, and that, too, in spite of the fact that several of them are in the densely populated and best guarded part of the city."

All the robberies had been reported to the police, who had, however, been "unable to find any clue to the gang."

While it is possible that the Roman Church in New Orleans does not include every thief in the city in its membership, Miss Elder evidently knows where a great many of them are to be found, and if all the priests of the city were to adopt a procedure like that of "the Cardinal Lord Archbishop of Rheims" in "The Ingoldsby Legends," the results might be equally satisfactory.

Miss Elder has by her writings performed — perhaps unconsciously — really valuable services in the cause of truth and righteousness, and it is to be hoped that this unpleasantly practical proof of the truth of her most unpalatable statements will bring home to the Archbishop and other

dignitaries the failure of their work and their Church in a city where, speaking generally, they seem to "own the town." Miss Elder is not yet converted, but the day may be at hand when, weary with her efforts to evoke spiritual power from a body with no spiritual life, and heavy-laden with sincere desire for the salvation of herself and others, she may go direct to our Saviour Himself and prove the truth of His gracious promise to give "rest" unto all such who will "come unto" Him.

T. C. M.

A Jesuit Gets Married.

The Roman Catholic papers declare that the Jesuit priest, Dr. Renard, whose marriage to an English lady was announced last month, had not been a real Jesuit for some years, but was only a scientist. We guess that is true. The New York *Independent* of April 4 says:

A learned Jesuit professor of mineralogy in the University of Ghent has left the Church and married in England. The clerical papers will all say—they always do—that it was another case of *la femme*. But he says—and there is no reason why he should no be believed—that it was the study of science that drove him out of the Church. That is eminently reasonable, since the Church has taken, in the case of Dr. Mivart, such an impossible position toward the conclusions of science.

Dr. Ward, the editor of the *Independent*, knows how the Romanists said Father Addis, the editor of the Catholic Dictionary, also left the Roman Church, *pour la femme*. But it was not true. Dr. Addis returned to the Anglican Church. His conversion killed the Dictionary.

THE SPOILING OF THE PROTESTANTS.

Many millions of dollars of unearned money have been transferred from Protestant to Catholic purses in this country by various crafty and unprincipled devices. Neither the priest or his people seem to have, with rare exceptions, any scruples over the acceptance of money obtained by dishonorable methods. The good old Catholic falsehood that "the end justifies the means" soothes whatever qualms of conscience, if any, develop, and the Church is waxing fat and powerful at the expense of the "heretics," while the priest blandly "absolves" those who execute these wicked schemes.

There seems to be a concerted effort among the Catholics—especially those of Irish blood—in this country to obtain political power and to fill all needful—and, indeed, as many as possible not needful—official positions with subjects of the Pope. The methods of the disreputable Catholic "Tammany Hall" are imitated, and, where possible, excelled, with an enormous increase of taxation accompanied by inferior public service as a result. Many of our cities are suffering from this iniquitous scheme, not only financially, but morally, as it is made successful only by connivance at and combination with the promoters of vice and crime, and the ignorant and vicious classes of other religions and nationalities. By aid of public funds cunningly absorbed, are purchased enough votes to establish their power, until little short of a revolution seems sufficient to dislodge them. And the Catholic Church is the silent partner of this

gross violation of good morals and political honesty.

Other millions have been dishonestly removed from the possession of "the heretics" by the daughters of "the Church." Great numbers of housewives have discovered that their servants, possessed of the elastic Catholic conscience, were partially or entirely supporting relatives from the larders and clothes closets of their employers. Few suspect the enormous aggregate of values thus transferred, and the variety of devices employed in the process; but these pilferings never affect the good and regular standing of the perpetrators in their Church. One of them, being detected, was asked how she dared to commit such wickedness; she replied: "Oh, the priest will make that all right." Another said, under similar circumstances: "It is no sin at all to steal—from a Protestant." No doubt many who read these lines can duplicate these incidents from their own experience, and have been shocked at the utter absence of moral sense exhibited by employees belonging to the Catholic Church.

To those familiar with the sinuous morals, the "mental reservations," prevarications and double dealing taught in the Church of Rome, all this is not surprising; but to those of Christian education and without knowledge of the methods by which the Catholics have so remarkably prospered, they are shocking.

And not the least amazing circumstance in this connection is the inexplicable indifference of the American people as a whole, and the Christian Churches in particular, to this ominous and evil-boding state of affairs.

A SAINT FOR WOUNDS.

BY MRS. GEORGE C. NEEDHAM.

"Art thou a Saint for wounds?"
How queer the question sounds;
Yet this the helpless cry
Of one about to die;

Who dared not seek,
Much less to speak,
Into the ear
Of Jesus near!
But craved some "Saint,"
To make his plaint.

To his benighted heart,
The Saviour stood apart,
A lofty, distant King,
In touch with no mean thing—

But having Saints,
To hear complaints,
Or common priest
To serve the least
Of those who sought
That cures be wrought.

These spirits of the dead,
With Mary at their head,
In well appointed bands,
Each under stiff commands

To never turn,
Or dare concern
Themselves with aught
Save what was taught
As their set place
And sphere of grace.

And thus this poor sick soul,
Dazed by the saintly roll,
Cries, as the sight confounds,
"Art THOU the one for wounds?"

On which of all
Am I to call
And be quite sure
That he can cure
This accident
Which I present?

Ah! we who have the light,
Smile at such moral night;
Should we not rather seek
To teach these souls so weak

That the true way
For them to pray,
Is by the Throne
Through Christ alone,
Who intercedes
For human needs?

NARBERTH, PA., May, 1901.

Various Notes.

Father Lambert, writing from Arecibo, Porto Rico, where he is missionary pastor, doing excellent work, says:

"One benefit of American rule in Porto Rico has been the bestowal on these people of the sanction of law for the marriage relation, which was so hedged about under the old régime that it was practically prohibited to the poorer classes. The Church fees were exorbitant; hence the people lived together without legal marriage. All that is now changed."

A prominent New Yorker said recently "that Archbishop Corrigan's alliance with Tammany Hall was the cause of his silence regarding the reign of vice in the city, of which the world is now hearing so much. The gamblers are all friends of Tammany and the Roman Church."

This gentleman's words seem to supply the key to the Archbishop's abominable conduct. But if Satan should rise against Satan, of course his kingdom would be overthrown, and if the Tammany revenues from various forms of iniquity were cut off, from what other quarter could the Archbishop's treasury be so easily and quickly replenished?

The Roman Catholic priests of this city arrogate to themselves the power to forgive sins, and as this Archbishop is master over them, he of course makes the same blasphemous assumption; he and his subordinates therefore traffic in the souls as well as the bodies of their dupes by forgiving the sins against God and man committed yesterday in order that they may go and do the same things again to-morrow—and this for dollars and cents!

LIFE IN ROMAN CATHOLIC MONASTERIES.

BY AUGUSTINE BAUMANN, FORMERLY FATHER AUGUSTINE, OF THE PASSIONIST MONASTERY, HOBOKEN, N. J.

CHAPTER XXXVII.

HOLY IGNORANCE. (Concluded.)

THE monks may claim that good morality consists simply in knowing what is right and what is wrong, and in doing the right thing; and that the novices, as well as the students, get sufficient instruction in this matter. They receive instruction, I admit, but like the Chinese, it is a bit peculiar. Twice a day the Master calls them to class or to conference for an hour or so, and then they must be prepared to spend half the time kneeling on the floor listening to some unreasonable reprimand of the Master, or "making lines" on the floor with their tongues, or saying "Hail Marys" with their hands under their knees. This is the practical instruction. As to the theoretical side, the young monks are taught that all sinful actions are immoral, and, *vice versa*, that all immoral actions are sinful. They proceed to apply the doctrine. To look out of the window is a sin; to drink water without permission is a sin; to eat nine ounces of food on a fast day, instead of eight ounces, is a sin; to think of one's home, one's parents, brothers and sisters, in time of prayer, or, in fact, at any time, is a sin; to read a letter from your mother without permission from the Superior is a sin; to look up from the ground is a sin; to wash one's feet oftener than once a week without permission is a sin, etc., etc., etc.

Let the reader try to solve the question himself, how these trivialities can instil sound moral character into a young man under the tutelage of the monks. For my part, I can only see a silly, idiotic spirit of traditional narrowness of mind, slavish subordination to extravagant religious idiosyncrasies, tending only to stultify the human intellect, to blunt every faculty of the mind and heart, and to leave a young man in the most absolute ignorance of everything he ought to know, whilst occupying him with frivolities that serve no useful purpose. In the eyes of the monks, ignorance is bliss. "Ignorance" should be the motto inscribed on their banners, for in practice they hold that man needs to know but little here below nor needs to know it well. I remember that when I entered the Pittsburg monastery I was credited by all who knew me with being to a certain extent a talented boy. I had the misfortune of having been a good deal under the control and influence of the monks, and of innocently believing that when I entered the monastery I entered a paradise; but at the same time I had studied some branches in college, and my teachers credited me with being the smartest scholar in the different classes to which I belonged. It was under these conditions that I entered the monastery, and after I had been there a year I had become as stupefied as any human being could be by all the "lines," "Hail Marys" and other pious practices which I had to perform. My mind, which looked for mental knowledge and improvement, became vacant, my intelligence warped, and my whole character ruined. The monks had, for the time, made

an idiot, an imbecile, stupid boy, of me, and the more punctually I fulfilled their whimsical rules the more they praised me and exulted in the ruin they had wrought in me.

Happily, I was sent to Louisville, Ky., to begin my studies in preparation for the priesthood, and I had a rather liberal-minded director of students. He selected a few books from the library, which were not, in his opinion, too dangerous to read, such as a few essays by Macaulay, some commonplace historical works, chiefly by Catholic authors, and a Webster's Dictionary. I asked one day to be allowed to read a book on physics, by Steele, a well-known popular text-book at the time, but he was afraid it might contain something unsuitable to my intelligence, and I was refused. I asked for a volume of Longfellow's poems and I was promised it after a year or two, but I never got it. Our class studies were limited to some Latin exercise books, and we had Latin class morning and evening. This was all the rule seemed to prescribe, and as for any other intellectual food, we were obliged to steal it when and where we could. I developed a great thirst for knowledge, and by dint of great effort I succeeded, in time, in getting some valuable books to read, but it was only because the Superior was very liberal, and he told me himself that if I were in Italy I would not be allowed to read those books, one of which Milton's "Paradise Lost." Out of ten students, perhaps only two or three yearn for more reading and a wider field of knowledge; what, then, becomes of the rest, who are content with the books prescribed by the rules? They simply grow up like pious religious animals, with no reasonable view of anything in life.

After three years of this sort of life we were plunged into the study of philosophy. What this philosophy was, if I took the time to describe it, would afford my readers amusement without end, if it were not too serious a matter to me. Among other writers, we had an author called Roselli, who published a book on philosophy in bad Latin about the year 1700, in eight volumes. Nearly a hundred pages of one of these formed one long invective against the dangerous and heretical innovations of the followers of Galileo. The writer proved by irrefutable arguments that all the ideas of Galileo were condemned by the Roman Congregations and by the Popes; he cited decrees, briefs, anathemas and all the other paraphernalia of Roman and monkish ignorance, and triumphantly vindicated his thesis that Galileo was condemned by the highest scientific authority in the world—the Pope of Rome—and warned the young students of philosophy to have nothing to do with the teachings of such astronomers. I remember that our professor himself laughed at the droll arguments made by that author; yet why was his book given the students to enlighten their minds? Monkish tradition again came into play, and as the book had been considered one of high authority in the time of St. Paul of the Cross, it was still held in reverence two hundred years after all its asinine nonsense should have been buried in oblivion. Our up-to-date text-books on philosophy were scarcely any better, and treated of things which were modern in the twelfth century, but which are very whimsical in the nineteenth.

So far, all the moral training a monk receives is still limited to his pious practices, beads, Latin psalms, fastings and disciplines. If he has naturally some depraved instincts they will not be mended much by the above practices; he might for a time conceal them, but as soon as his liberty returns and occasions come, the animal and immoral sides of his character will assert themselves without restraint. As a climax to the education of their young recruits, the monks set aside two years, the last two of a student's career, for the set purpose of teaching Moral Science. Here, at least, we might expect that something useful might be accomplished. But nothing of the kind happens. The monk is simply taught Moral Theology, as they call it, and that consists in solving whimsical cases of Church law and settling the doubts of old maids in the confessional. In our text-book on Moral Theology about two hundred pages were devoted to the questions of adultery, incontinence and impurity, and the marriage relations between husband and wife. Think of a young man whose mind has been strictly nurtured in ignorance of life in general, in a vacancy of spirit and intelligence, being suddenly plunged into this quagmire of human weaknesses and failings, the whole animal side of man being analyzed in the most minute details and the mind filled at last with just the things it would be best not to know; there you have the whole moral education given by the monks spread before you in a sort of foul, demoniac, unnatural panorama. The young mind plunges into these studies with a feverish avidity, and the moral education, according to the monastic idea, is complete.

It makes the heart sick to think of the ruin wrought by this system in young minds, in the intellects of youths just growing into manhood, many of whom have a spark of nobility and natural generosity in their natures. They blush at the very text-books which they carry with them into class, and submit to the process only under the plea of necessity because they are preparing to become priests and to hear confessions. Even the professor in his chair is obliged to glide over certain portions of the matter and just let the students only read it. How is it, then, that some of the monks are still good, noble and kind? Is it not in spite of their education, in spite of their moral theology, and in spite of the fiendish system to which they had to submit? But what becomes of those who are unhappy enough to have some depraved moral tendencies, which might have been corrected by a proper training? They become absolute wrecks, believing neither in justice, righteousness, nor purity, turning out as depraved as it is possible to be, and keeping on the surface a varnish of decency and religion, but filled with duplicity, sneering cynicism and vicious instincts. Once a monk has arrived at this stage he receives the keys to the library. He may then go and read what he likes, and he generally selects the most realistic and unhealthy romances suitable to the moral wreck within him, and the work of monastic education is finished. He has been kept so long in moral ignorance that he is no longer capable of being a man.

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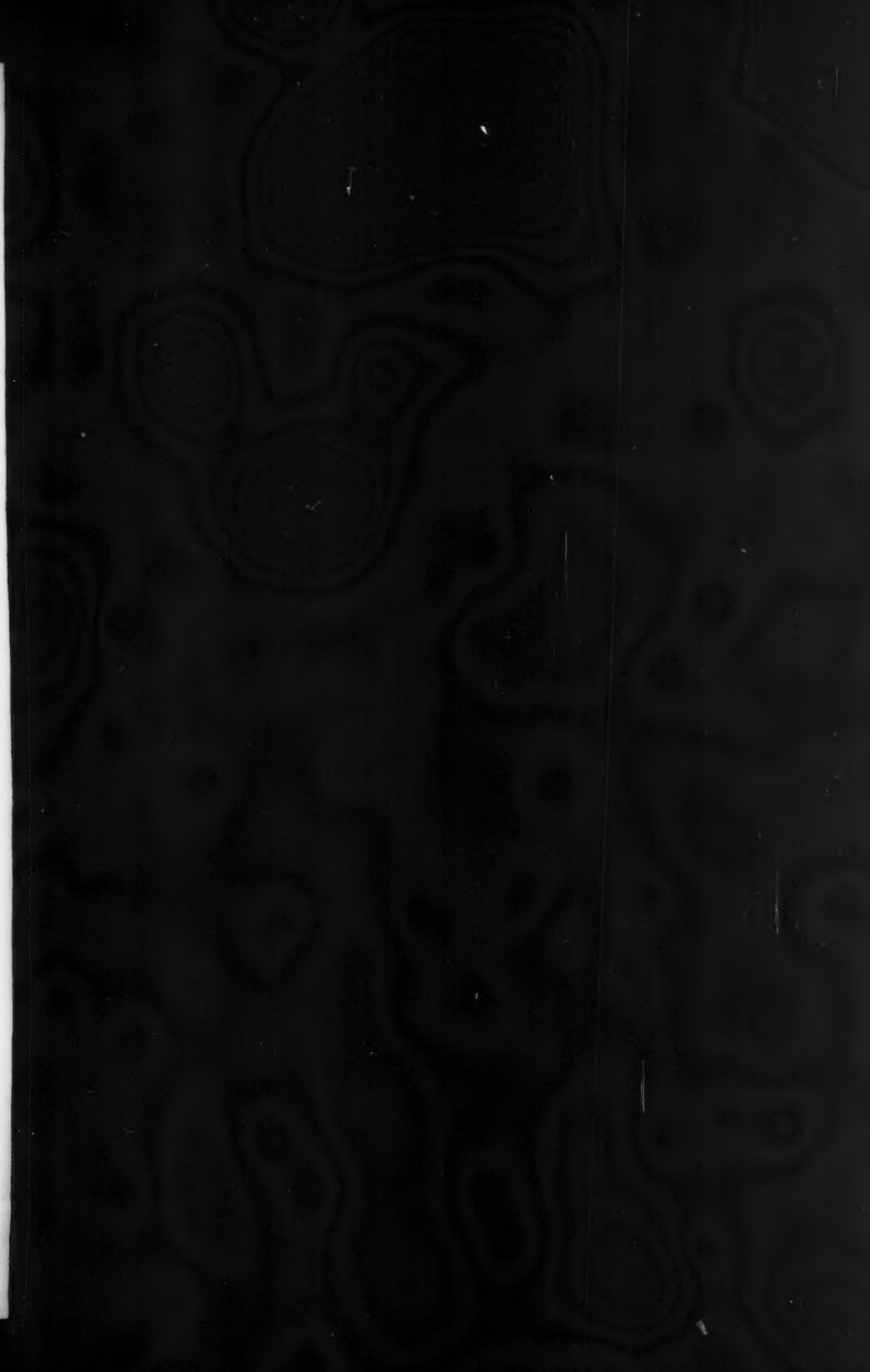
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